ble, those resolutions which propies the union of the American and Foreign Bible Society and the American Barries Publication Society.

Rev. Mr. Wascort moved, as an amendment, that the whole matter of the resolutions be referred to a committee, consisting of Irs. Figh. Hag as and Taylor, representing both sides of the question, and having the entire confidence of the Society, to report to the Board of Managers the feasibility of the proposed consolidation.

Effectively of the proposed consolidation.

ETTE Chara could not receive this as an amendment. It was a substitute.

Mr. Wiscorr did not care what it was called. He was anxious to have the calm opinion of three mee, selected from both sides, who could arrive at a safer judgment than the whole Board taken together.

Dr. Hagus did not object to the substitution, but he wished the name of Mr. Colley, a legal gentleman in his church, put in place of his own, as the inquiry involved a legal question.

Dr. Count did not see that anything could be geined by the course proposed by Mr. Wescott. The Bland could appoint a committee themselves.

Dr. Dusman thought it better that the society should appoint the count of the matter of the Board of Managars would only tend to widen the ofference of this matter to the Board of Managars would only tend to widen the ofference a stready existing. It would be much wise for the society to settle the question for the the property of the second to the property of the second to the property of the property of

be much when for the secrety to settle the question for themselves.

Rev Dr. Home indexed it would be well to amout the substitution of air, we port, by appointing two legal geatlemen and Dr. Isylor to report to the Board of Managers. He understood Mr. Isaac Davis, an aged member of the society, and an experienced lawyer, to be of opinion that there was a legal difficulty in the way of consolidation. It would be well to have that decided before the society did anything.

Mr. Manux was of those who believed, "where there was a will there was a way." The first question to be considered was, whether this society and the publication society wished the consolidation. If they did, a way would be found to effect it.

Mr. Bosworm, of Maine, agreed with Mr. Marble, that

e found to effect it. Mr. Boswonth, of Maine, agreed with Mr. Marble, that

that was the first question to be decided. But then it be-came important to know whether there was a legal diffi-culty in the way, and to ascertain that, he b-lieved the matter should be referred to legal gouldenen not connected in any way with the society, so as to secure an unbiassed decision.

in any way with the society, so as to secure an unpressed decision.

Mr. Davis whiched the society to understand that he had not expressed an opinion as to whether the union could be effected legally. He had merely said that that ought to be considered. If the deeds were as represented to him, a legal consolidation could not, he was perfectly satisfied, be made; but he had not examined the deeds, and was not prepared to give an opinion without a personal examination.

Rev. N. A. Rind, Middletown, thought there were other questions besides that of the building in Nassau street, and he considered it would be advantageous to refer it to a committee of legal gentlemen to give them their opinion in the afternoon.

in the afternon.

Dr. Vocasi, considered there were but two questions.

First, whether the acciety wished this consolitation. That the society should decide for themselves. Afterwards the legal question might come up. But now the only question was—what are your views of the expediency of consolitation.

was—what are your views of the experiency of consol-dation?

Mr. BOCKNELL, of Philadelphia, was opposed to Mr. Bradley's resolution. He would ask of the lavinen if they were going to bury an American Bapust Bible So-ciety which had been established for the purpose of spreading the Gospel.

Pending bis remarks the society took a recess until half-past two o'clock.

AFTERNOON SESSION.

At balf past two o'clock the Society reassembled. Prayer was offered by Rev. Mr. Ewell, of Genesee county.

Mr. Buckwall resumed his remarks. The resolutions

proposed first, to annihilate an existing society; and, secondly, to instruct the Board of Managers. Both of these he was opposed to on Baptist principles. Mr. Buckwell was repeatedly interrupted, first by brethren on one well was repeatedly interrupted, first by brettired on one side, who did not best; then by members on the other side who could not hear. He was invited to ascend the pulpit steps, then to take the middle of the floor; and, finally, the Moderator suggested that he should speak to the young ladies in the gallery. This was followed by the declaration of an aged member that, to his knowledge, brother Buckwell had learned to talk to the young ladies long ago. At length Mr. B. got a position which was gatis factory, and he proceeded to oppose the consolidation if the American and Foreign Bible Society was, as some asserted, dead, defunct, without means, unable to do anything, why transfer it to the society in Philadelphia, Why the a dead body to a living one? But he did not believe this was so. He believed the society would, if permitted to go on independently, be supported and do much good, while so much work remained for Bible societies to do, while even among families in our own cities many were found without a Bible—and he had found in Philadelphia fourteen families, the heads of which were earning from \$8 to \$12 a week, without a Bible—he could not vote for the extinction of any one society which might forward that work. If the American and Foreign B ble Society was to be buried, he beged it would not be buried in Philadelphia, where it was born, but in New York. He rather bood, however, that the society would be revived and made more useful than ever—a monument to declare that Eapthis would not allow a Bible society to become extinct.

Rev. Dr. Cushan, of Boston, rose to protest against the long ago. At length Mr. B. got a position which was gatis

extinct.

Rev. Dr. Cusman, of Boston, rose to protest against the proposed consolidation. He was present at the birth of this society; was he now present at its funeral? He trusted in God not. Suppose the society had not realized all its anticipations, the exigencies which called it into existence attil continued. Granted that the society had not treen as useful as it might let them look to its future; let them look to its might let them look to its future; let them look to its author. It was not born of man but of God. He had blessed it. And should they, occause an obstacle came in their path, believe that God had hedged in their way, and given them liberty to forsake his work? Cettainly not. What would be said of them, who professed to stand upon the great catabolic ground of Christ as the corner stone and upon his work? What would be said of them fittey forsook this work? He cared not if other institutions overshahowed them with their prosperity se long as he was firm in his convictions. He believed thus the day would come when the work of this society would take hold of the popular ear, and there would be a Bible Society. Was it Carist like or apostelle to become discouraged, after a score of years, because a few things had gone wrong? Take the worat view of things, it was their duty to attand firm to the charge committed to them, and resolve that the society should not de, should not be annihilated, should not have its his tory taken from it, even though that history should from the committed to them was a socied one, which they could not, without being recreant to duty, transfer. It would be an act of unbelled against God, and of want of good faith with men. He closed with his protest, as a life director, against any act that would descrey its individuality or weaken its power. Rev. Dr. Cushman, of Boston, rose to protest against the test, as a life director, against any act that would dearry its individuality or weaken its power. A motion to limit speakers to five minutes was made and carried Rev. Mr. Honom moved that the whole subject be post-

and carried.

Rev. Mr. Hongs moved that the whole subject be postponed for one year. It was too important a measure to be entered upon heatily. Many of the friends of the society were not aware of the great change in the constitution which was proposed until to day. He looked upon it in another light—as a breach of contract with the life directors, which would cover them with share.

Rev. Mr. Muranock, of Boston, supposed that no doubt, no magiving or drawing back existed as to the principle of Bible translation and Bible distribution. This society was not the principle—it was an expedient for carrying out the work. If it had done its work, and was now, instead of being useful, burthensome, the quession night well be considered whether it would be continued. He had not a word to say against the society. He was mulke his brother Cushman is two important respects—it is not present at the birth of the society, and after the burth he did not give it the cold shoulder.

shoulder.
The five minutes being up, some members called out, "Time up."
Dr. Taylon beped the Chair would be left to call the TAYLOR hoped the Chair would be left to call the and not to have members starting up, creating distime, and not to late to be considered as the want of order shown here and at the convention in

Dr. Munnock said, though a young man, he felt pained at the want of order shown here and at the convention in Oliver street.

The Prushers said he had endeavored to maintain order. He was proud of his brethren as Baptiats; he wished to be prend of them as gentlemen also.

On motion in. Munnock was requested to continue his remarks, and proceeded to say that he hoped there would be no pestponement. Members had come with their judgments formed on this question, and it could be now decided.

Rev. Mr. Furror thought that in the twenty years since this fociety was organized, many changes had taken

Roy. Mr. Fittron thought that in the twenty years since this roctety was organized, many changes had taken piece, which ought to be considered. He likened the society to an old stape out of date, and past usefulness.

Mr. Roumer Courr referred to the opinion of Mr. Daniel Lord at the Tract Society meeting on Wednesday, on the power of life members to instruct trustees and managers, as deciding this question. "The directors could only elect their managers, and could no more instruct them than men who elect a judge could instruct him how to make legal decisions."

Rev. Dr. McClay said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the said he was a lover of both the American and the said he was a lover of both the American and the said he was a lover of both the said he was a lover of bot

than men who e'est a judge could instruct him how to make legal decisions."

Rev. ir. McClav said be was a lover of both the American and Foreign Buble Society, and of the American Baptist Publication seems of the believed that a consolidation would prove injurious to both. They would separately do more good, and receive more contributions. The American and Foreign Bible Society, was as much needed now as it ever was. If any one had a complaint to make let him make it to the Board, and it would be corrected; but he prayed of them net to destroy an institution which was the giory of the land—to give to the nations the Word of God unimpaired. He never could consent to have this noble structure annihilated or mutifated, or joined to any other Society. He hoped the resolution would be referred to the managers to consider and pray-over.

Dr. While, of New Jersey, desired that an opportunity

Dr. Wmm, of New Jersey, desired that an opportunity provide be given to come to a decision. On motion, a quarter to five o'clock was named as the four when the question would be taken.

Rev. D. G. Coursy hoped there would be an end to the changes which had been rung on the charge of wishing to bury the Bible. There was no such object. The question was dying out? They were as well prepared to decide the was dying out? They were as well prepared to decide the question tow as they would be a year hence, and he trusted there would be no postponement.

Rev. Dr. Hacur said it was not the question of the sale of the hous—they might do us they wished with that; but they could not transfer the chartered rights of the society.

Rev. Dr. Hagus said it was not the question of the sale of the house—they might do us they wished with that; but they could not transfer the chartered rights of the society.

Rev. Dr. Tarlos wanted to know why this society could not be transferred as well as the "Triennial Convention," which had been transferred from Pennsylvania to Boston, and flourished better than ever after the change.

Rev. Dr. Hagus asked if the Triennial Convention had a charter.

Rev. Dr. Hague neked if the Triennial Convention had a charter.

A Mixmum suswered that it had not.
Dr. Hague (triumphantis)—That's the difference.
Dr. Taxlus thought this a mintake, and put the question to Dr. Peck, whether the Triennial Convention nad not a charter.

Rev. Dr. From thought in some things the members of the society had not been wise; but he did not vote for the resolution. not a charter.

Rev. Dr. From thought in some things the members of this society had not been wise; but he did not vate for the resolution on which the debate was founded. If they wished to desarry the society, it ought to be done here, and not send if to Philadelph s. He was in involved post-

lost—it was understood to give place to similar resolutions from—
Roy. J. M. Bruck, who moved that the resolutions from the Convention for consolidating the American and Foreign Blub Society and the American flatist Publication Society are highly desirable, and that they be referred to the Beard of Hanagers, with power to effect such a union if practicable.

An amediment to strike out "American Bupt'st Publication Society" and insert "American Missionary Union" was lost, and Mr. Bruce's resolutions were put and carried. ariled. The society, after prayer by Rev. Dr. Hoson, at-

journed.
In the evening Rev. Dr. Dowling delivered a sermon to a large and attentive audience.

BOSTON AMERICAN TRACT SOCIETY. A meeting in behalf of the American Tract Society, Boston, was held in the Church of the Poritans (Rev. Dr. Cheever) yesterday morning, at 10 o'clock-Roe Lock-wood, Esq., of this city in the chair. The exercises were

commenced with prayer, by Rev. Dr. HATFIELD.

Mr. ALVORD, one of the secretaries of the Boston society, read a statement in relation to the Society. Amount of re-ceipts for the year ending May, 1869, \$57,66381—increase over last year, \$5,894 64. There have been granted to individuals, to home and city missionaries, scamen, fishermen, pasters, Sabbath schools, prisons, &c., 6,881,000 pages; entire circulation for the year more than 37,000,000 toges, besides 130,000 copies of the missionary and child's paper. At the South 18,000 pages have been

given for circulation. Nine colporteurs have been employed in destitute regions in the United States and the Brittle provinces during a large portion of the past year. Rev. Int.at. P. Wannan, of this city, read a statement in relation to the past operations and the future plans of the society.

Hymn by the choir and congregation.

Rev. Envano N. Kimi, D. R., of Bestee, was then introduced the two parties in the American Tract Society of New York was not simply whether they should publish three, four or ten tracts on a special subject, but it was one which involved the profoundest principles of moral obligation. There are some quections which every member of that society is called upon to answer upon his parsonal responsibility to God. Ought the legitumsteninfluences of the Tract Society to be used to put an end to slavery, if there was no opposition to its doing and if it ought, is opposition a sufficient reason for inaction? Does the American Tract Society, in taking the ground of eternal electics of Circularity to the worder And is it my personal day to culture the subject of slavery, [ally and fairly represent Circularity to the worder And is it my personal day to culture the subject of slavery, and the promote the subject of slavery, and the subject of the channel indicate to the subject of the subject of the subject of slavery with the subject of slavery with the subject of slavery with the subject of slavery, and the subject of slavery in the s

large and old established firm, thoroughly tried, we began business in 1814. Eleven years afterwards a society was formed here in New York, and as soon as we saw that the greatest good could be obtained by an intimate union with that society way yielded to them. We have all our experience, the good name of the original firm, all our original catalogue of tracts, the additions six or band by our join labors, and the whole world a firm, all our original catalogue of tracts, the additions of the property of the world, and our daty is ro plain that all can see what it is.

The Rev. Daxint Viscoura, missionary to Cauton, China, next addressed the meeting. He said be had no personal, or at most no party intorest in the controversy referred to this morening; it is in good hands. He field was that of the missionary. He urged the importance of sending tracts to China. He was gled of the separation of this society, not on acrount of the particular reason which brought the separation about, became it will secure the means of sending more tracts to the heathen. In addition to his business as a masilency, he bad distributed fifty thousand tracts annually with his own hands. He could spend one hundred thousand dollars a year in his particular missionary field in China, if he could have it. But it was not alone tracts and books that were wanted; it was necessary to nave men who lived up to the dostrines of Caristianity. The tracts were to be used mostly to remove projudices against the missionaries and their teachings.

The congregation thee samp the bym beginning—

Beek and lowly, pero and holy.

Childran annual the property of the merting, and said:—It is not possible, I think, for Christians to have come up to these anniversaries this year without a solemn sense of the presence of God in all the world, possible and the world, opening and the form of the property of the presence of God in all the world, possible and the property of the property

speakers yesterday, and it must be very apparent that it was high time another Saciety did corse late the field, that the Nouth American Tract Society and the case had the priority, too, it was the American Tract Society and the case had the priority, too, it was the American Tract Society and the case had the priority, too, it was the American Tract Society points. It had does as some old gentlemen who get three of besiness have dure—leave their some to the care of the firm, neerly keening a general eye word them. And as some of these old gentlemen, finding that their some were not conducting the business just ital, say to them, "Here, we will take hold no worselvas once more," so this Society steps in and says to the young then assembled at the Opera House, "He is thus for us to look into this matter a little." I think it is high time, not a day to soon. The speaker than read from the I thunk a sketch of Mr. Lord's speech of Wednesday before the American Tract Society to the effect that the Iract Society was a charitable institution, in property the result of gills of certain donors, who had no right to say what should be done with it or how it should be atmitted the same of the society be the circulation. It is not a day before the American Tract Society to the effect that the Iract Society of the society be the circulation of the same of the society and the same of the society and the same of the society and the same of the society of the society be the circulation. It is not to the same of the society of t

racts on the surject of sinevery. Here, Planes Loru and says:—

There are two classes of functions in perform in the management of the society. The function of the members is to elect the officers, and after that they had no right to instruct these officers, and after that they had no right to instruct these officers, and after that they had no right to instruct these officers, and after that they had no right to instruct the officers, and in the problem of the society. He did not think any man could delegate any power he powersests any sgent to use by proxy. The sinth article of the constitution provides that no lining shall be purchased to which are you man are right lobyed. You see the discretion that one they are properly and the society have only the right to elect these trustes. You have no right to say to the people you elect how they shall ext. This idea of instruction takes away the voto not only of any single member of the committee, but takes the veto troat them all.

Now, he is right so far as this: we cannot say that you shall publish such and such a tract; but we do say they are bound to receive advice, to hear good and sufficient reasons, to take into consideration the supposed wishes of those who are their consideration the supposed wishes of these who are their consideration the supposed wishes of these was danger in promiscuous assemblies that the truth woold scarcely be likely to come out. Where, then, was the place? Why, when this Executive Committee got together to discuss the matter over in the quietness of their closets they would then exfoliate wisdom; but in an assembly. If a thousand old gray headed men it would not eminate anything beaeficial for the management of the Tract Society have usurped, power never meant for them—as much usurpation as any act of Louis Napoleon; and having done that, they have done what he next diep and shut up men's mouths; first usurpation, they are considered with the weak of the country, by men who fairly refer with the surject of the branch of the passed the question is put to her:—Queen of the isles, what is the duly of the strong to the weak? The answer is, to get opium out of them, and undigo, and as much cotton as possible. Ask the Cattolic monarch of France, and he say, To take them from the coast of Africa as voluntary slaves, and import them to the West Locks to raise sugar and indigo there. And what says the voice of our nation as the duty of the strong to the weak? "Give it to those with the cat o' him-tails." Now the question must be discussed and answered by Christians, by churches, by governments. For more than thirty years past the dispussor of this country has been—not the sigh of the breeze through the oak, nor the roar of the winds in our western forests. The deep thunder toned dispason rolling through our land has been the crying and groaning and sighing of the slave. During all this time the church has heard it without knowing what it was. But God has been rolling it on more and more, and now it is beginning to be unforshed and known of men. The public sentiment of the whole coultrent has been changed; charches that refused to discuss it have been overrou by this subject; Presbyterinos, that would not let a resolution in regard to the subject of slavery be read, will now hardly receive any other. Yet one of the oldest and most rayerend societies which we have, the American Tract coclety, which was organized to speak the truth of Go! to man, has stood by an issue the whole conflict, and never opened its lips, nor attered one single word. Churches that were not say the read, the were recreant, have been brought into lies; while neighborboode and communities that were false to the truth have been converted to the truth. I scarcely know another institution that has been able to stand out against this providents when the oppressed, that condemnation will not be lad upon the American Tract Society. The Gespel carries with it a three fold form—the ideal or intellectual form, the senting the read of the month of the month of the condition of the poor,

rate as him. These who want his books are spoiled already; you cannot but them. But it is the manufaminous man, who has a trick of throwing up his eyes when he goes to do a welked thing, of saying long prayers while he is contriving some villany—wans stands is our time where the Phutice of old stock—he who takes the garment of Christ to erret the dord in—he is the indich man. (Applause.) The speaker continued his remarks somewhat for ther, and great applause and cheering.

The doxelogy was then song, and the meeting was dismissed with a be addiction. THE DEAF AND DUMB INSTITUTION.

HISTORICAL SERTCH.

The New York Institution for the Deaf and Dumb is the oldest in America, with the exception of that of Hart-ford, and not more than twenty-five of the two hundred institutions of the kind in Europe can claim as earlier

effect like organisations in this State. Rav. John Stanford, previous to 1812, imparted some instruction to two deaf mutes whom he found in the Almshouse, the success of European teachers being then little known in America. transactions of the American Philosophical Society, a treatize on teaching the deaf and dumb to speak. Twenty treatize on teaching the deaf and dumb to spoak. Twenty years previous a deaf and dumb son of a prominent citizen of this city had been sent to Edingburg, and the success in his case subsequently led in a great measure to the founding of this institution, as diff also the progress of several pupils sent from Virginia, and taugus by Dr. Braidwood, an eminent Estopean teacher.

In 1812, John Braidwood, a grandson of Dr. Draidwood, came to America with the design of cetabilishing a large shoot for deaf muter. He was added by Od. Wm. Boiling, a brother of three of the pupils before named, through whose substance he started several schools in Virginia and New York, but owing to his dissipated habits they failed. They, however, attracted the attention of Dr. Samuel

Ackerly, afterwards one of the founders of the Institution for the Blued. In 1816 a letter was received from Mr. Gard, a drailinguished deaf mute of Bordeaux, offering to come to America and aid the work. His proposition was not accepted, but it caused the organization of a society, at whose head shood the venerated De Witt Clinton, and the lastitution for the Blued was incorporated April 15, 1817—on the same day that the institution at Hartford was ope and. Among the early friends and foundars were John Shidell, Gen. Jonas Mapes, Slivanus Miller, Peter Sharpe, James Milnor, Robert C. Cornell, John P. Willis, Wm. L. Stone, and Report D. Wecks.

It was at first opposed that the Hartford is shool would accommodate all the deaf mutes of the country, but an investigation revealed the fact that in New York alone there were sixty-rix deaf mutes in the then population of 10,000. Give at difficulty was at first experienced in procuring teachers, but finally, in the spring of 1818, the school was opened with four pupils, Rev. Abraham O. Stanebuly being the first teacher. The first means of support were subscriptions and donations, in addition to what the paretis could countribute. As the school demonstration its second countribute, as the experience in April 1907 of 1818, the school was opened with four pupils, Rev. Abraham O. Stanebuly being the first teacher. The first means of support were subscriptions and donations, in addition to what the paretis could countribute, As the school demonstration its major of the day scholars, and the Lapidature from time to time made provision far thingent boarding pupils. Its 1821 the State and the first grant of rough provision for thirty two State noutle, inhility their term of heavertoon to three years each. This term was extended to hour yours in 1825, and to five pears in 1820, and the years after the support of the supervision of the Superinteedent of Public Instruction, who was a three to secretain, by comparison with other institution countributed in sprinting of the particu

they reached the number of sixteen. The total number of pupils in the school in 1856 was three hundred and atten—a larger number than in any similar institution in the world.

In 1853 the term of instruction was extended to five years. In 1853 the Legislature sanctioned the high class, for three years additional instruction in the higher branches after the regular term. Dr. Pest, mean white, published a number of text books for the education of the deaf and demb, which are now in use to a great extent is many schools.

Various available trades, such as making clothes, shoes and furniture, horizoltane, bookbinding, printing and engaving, are all taught in the institution. The building on Fiftish sirest was three times enlarged to meet the increased demancs of pupils, and foatly this cause, and the growth of the city northward, hemming it in with streets and depriving the pupils of proper recreation, induced the directors to sell the ground for building lots and move up from the finesen, for nearly half the sum realized on the sale of their old grounds. The whole nomber of pipils aim ted up to 1867 was 1,237, and in the course of the whole thirty-cipit years there were but thirty deed daren.

The new grounds are within half a mile of Washington Heights, comprising thirty-seven and a half acres, with a fine view of the river. The buildings form a quadrangle, of more than three hundred feet deep, unledding the front wings, school house, roones, slope, &c. In the central building only three, of the wonlerfully commodious, convenient and elegant arrangement of the interior, and fine appearance of the exterior, space will not permit the details now—they must be seen to be appreciated. The entire building, exclusive of grounds cost 3300,600. The grounds may be considered as a good investment, as more than their cost can be realised by the sale of such portions as can be spared as the Empire City extends northward. The area of the several floors of the buildings is nearly three acres, and it is supposed they will accomm

The anniversary exercises were held in the Academy of Masic, which was filled from pit to dome-literally crammed with people, deeply interested in the truly im-

crammed with people, deeply interested in the truly impressive ceremonies. They filled every available stand point of view, and even crowded on the stage. The pupils occupied the stage, and the whole scene was one of the most brilliant that the Academy ever presented. The exercises were opened with prayer.

Dr. Paur, the President of the Board of Directors and Principal of the Institution, then came forward and said:

Ladres and Gayrians—You have assembled to see an exhibition of the most of instructing the deaf and sund, by methods which present, you will permit us to say, one of the bighest triumphs of science and benevoluce inspired by religious yeal. These, our afflicted fellow men, had been, by the deprivation of a single rense, cut off from all the higher privileges of humanity—social community. The all the higher privileges of humanity—social commanion, intellectual development and religious teaching. The greatest philosophers and wiscat Lawgivers of the best Greek and Roman times resigned them to hopeless ignorance and irremediable degradation. Searcely three centuries have passed since the first known teacher of deaf nutics—the Spanish monk, Pelfor Ponce—dared to demonstrate the faisity of these old prejudices; and it is just about a century since the benevolent De l'Epice, the founder of the first school for the gratuitous instruction of the destitute deaf and dumb, had his large heart calisted in this labor as well of religion as of phinanthropy, by accidentally meeting two twin risters, deal mutus from birth. So great has since been the progress of the cause of deaf-mate instruction, and of other kindrod branches of benevolent effort during the last half coutury, that it may at least be said no other evidences of buman progress give equally bright tokens of an approaching millenium. Yet there was quite a substantial foundation for the old prejudice that left the deaf and dumb to sit down in the shadow of ignorance forever. Much has, indeed, been done for them, but left the deaf and dumb to sit down in the shadow of ignorance forever. Much has, indeed, been done for them, but if his been accomplisted culy by enthusiantic and persavering effort. The difficulties in the way of their instruction are greater than is generally appreciated. The irri effect of congenital or carly deafness is to isolate the soil, to cut it of from the ordinary communion of minds, thus depriving the faculties of the stimules of full synapathetic communion with other minds—in a great measure also of that exercise necessary to development, and in the case of deef children growing up intelly among people little skilled in the language of gestares, to make inacconsible all the accumulated wisdom or early infancy, verbal language, however laboriously acquired, can never become what it is to us. Words can never cling by natural affi menical and moral development and free social commonities. And an deaf nutbe are, for the most part, all the most part, all the most part, all the most part, all the most part all the part all the most part all

about the age of eight or nine years each, who had been in the institution but eight months, having been entirely ignorant of the use of words or of writing when they time. Their instructor, Mr. Conckling also a deaf mute, first caused them to write their names; then proceeded to write the purals of various nouss, showing their knowledge of the proper occasions for changing the farmination of the letter "f" to "ves" in making the pural. From this they passed to indicating the grammatical construction of the sentences, and finally wrote a number of sentences embodying given words. In one or two cases they made indicrous mistakes by omitting necessary connecting words, but evincing wonderful progress for only eight months' tuition.

The next class consisted of two boys and girls of about the ages of seventeen each, who had been four years and a half in the institution, under the charge of Professor Merris. They attevered a number of questions relative to history and geography correctly, writing on the black board answers to all the questions put. They wrote sentences embodying given words with much readiness.

The next class consisted of two young ladies and ten young gentlemen, about twenty-two vears of age each, who had been to the institution nine your, and in the highest class three years, under charge of Mr. Isaac Lewis Feet. They were first directed to write their emotions on beboding such a wast assemblace. While these were being writter, the first boys who had been in the institution three years, under the direction of Mr. Lowis Peet, the wire principal gave illustrations of various objects, such as an eagle, a hawk, a stool, a goose, an elephant, a horre, a lock, a key, &c. Then one of them, named Peter Urtchehieff, illustrated (amid much laughter and applaure), the process of starting a beard and of shawing, the latter including every action from beard and of shawing, the latter including every action from beard and of shawing, the latter including every action from beard and of each, winding up with li

have bound and galect their through their miads, touch a responsive chord in the hearts of a Christian community."

Mr. Pair then resigned the class to the direction of the haddence, allowing them to write santences suggested by words asked by the audience.

While they were writing, one of the highest class subclars, Mr. Singey Val, essenbed the scone of a boy sicalog styles, being discovered by an old man, the owner of the tree, who tries has successively with words and grass, and finally whatstones, compelling him to come own and beg him pardon. Mr. Vall then gave fillustrations of the large, remembering, intending, forgetting, &c.; then of bore, battred, anger, loy, sorrow; then of fear, terror, courage, awe, admiration, pride, vanity, scora, devotion, depositions on the words liberty, immortality, manicana poetry, were now fireshed and read to the audience, and were characterized by the same intelligence that marked the others.

Next came a diakigue between Miss Goodrich, of Brooklye, and Mr. Newell, of New York, pupils of the institution for about six yesrs. Miss Goodrich was particularly intelligent in her demonstrations, and no one could visw her sweet face without at first a shade of sorrow at her misfortune, which, however, her wonderful power of expression would immediately, in a measure, mitigate. Mr. Wilkinson, the teacher, who prepared the dialogue, interpreted it to the audience, and besides being attentively received, it was londly applanded.

The class was further exercised in writing compositions, embodying words selected by the audience, evincing great aptitude and intelligence.

Mr. GAMAG, one of the high class pupils, next gave an illustration of Christ calming the tempest, as delineated in the fourth chapter of Mark.

Dr. Adaes, of the Madison square Presbyterian church, one of the directors, between the exercises, made an appeal to the audience on behalf of the institution, suggesting, among other things, that it should be remembered in last wills and testaments.

Mise Garnuto Wallers, a f

last evening, upon the occasion of the ninth auniversary of the Five Points House of Industry, showing in an un-

nistakeable manner the high estimation in which the socie-About 250 of the children were ranged upon the stage About 200 of the children were ranged upon the stage facing the audience, and amorgst them we noticed a slight sprinkling of colored boys and girls. Taey were all usually and cleanly dressed, and presented quite an interesting feature in the proceedings. Miss Ryan, one of the teachers, put the children through a dumb show exercise

with their hands, after which they sung-We come, we come, in joyous spring,
With flowers that bloom, and birds that sing,
The notes of praise to swell;
Their sweet perfume, that mellow song
Borne on the gentle breeze along,
Must please their Maker well.

the Lord's Prayer chaunted by the chidren, when
A. Russen, Erq., the President, addressed the audience He contrasted the splender of this hail and the wretched asylums of the poor in the Five Points. In this spacious building, those wide spanned roofs and those architectural designs, we had shown what science could do, and in the lively colorings and brilliant effect we traced the influences of the heart, which are grand and important truths in elevating the mental powers of the race. The subject which they were to speak upon was the sad exhibition of the degradation of our race. The sight of those children, enterlied to accuse the highest interest of humanity. Contrasting their homes want those of the antience, how fearful the difference. Vice and degradation usurped the place of the family silar. It was difficult for any but those who visited the Five Points to picture the scene. Every attribute of home acemed wanting. Could we wonder at the degrading consequences of this? Yet the success which this society had met with was small in comercison with what they should be. Labor was never more needed than at bresent, by they never mot with more slight support. They could not, unaited, carry on the work; they could only picture the wants of these children, and depend on the public as almeners. The works of this society during the past year had been conducted in much the samejomanner as it that preceding the relating and leading the young subject. He alided to the judicious each of M. Pease and his wife as fully justifying the action of the trustees in selecting them. He then went fate a history of the workings of the society during the past year, showing that on the first of Marca there were than a history of the workings of the society during the past year, showing that on the first of Marca there were remaining in the Home 182 persons, since which 829 had been received. Of there 433 had been sent to situations, 333 returned to their parcets, 7 gone to housekeeping, 9 to the hospital, 17 to either institutions, and 35 expelled. The day scholars averaged about 250, and the same texthers, with one excepting, continued in charge, those adding to their former efficiency the advantage of increased experience. The position of the school to the Church of the Ascension was a source of great satisfaction to them and untol benefit to the children. In the past year efforts but the proper, which would lend to most pleasing results. Atthough the year had been made to e vating the mental powers of the race. The subject which gradation of our race. The sight or those children, enter.

virtuous and hopeful, and that there was a prospect for us in life; but new we are guilty and corrupted—the once leautiful prospects of our early life are bilgated and gose for ever, therefore let us alose." "Show us how to live without you care, without tormenting us." He explained that there was work enough in a great city, and to go out and get at, but have the sent that there was the continuous that if he had nothing more facilities and to the conclusion that if he had nothing more facilities and tracts, Bibles, preaching and prayer, he would never any good. Be heard, however, that there were shirts to he made cheep for the shop shops, and he went to No.—in John street, where they wanted to know if he was going to open a shop. He told them "yes," and whon they asked him where, he answered in the Five Points, The reply then was, "No, sir; none of my work goes there." And he called upon half a dosen with a man in Camine street, who took a right view of the matter, and agreed to supply them. In this way he get them "honest labor," and he glowingly depended they had been desired to supply them, in this way he get them "honest labor," and he glowingly depended they had been desired to supply them, to this way he get them "honest labor," and he glowingly depended they had been desired to supply them, to this way he get them "honest labor," and he glowingly depended they had been desired to supply them, to this way he get them becomes and the supply them to the supply them

THE NATIONAL WOMAN'S RIGHTS CONVEN-TION.

IMMENSE AUDIENCE—TURBULENCE PREVAILING—THE SPIECIES INTERRUPTED—NO RESPECT FOR THE LA-DIES, EVERYBODY HISSED, ETC.

The annual gathering of the "strong minded," which always forms a part of the anniversary week's perform-ance, came off last night at Mozart Hall, Broadway. At an early hour every part of the hall was densely thronged. and before the proceedings were opened the alsies were choked up, and many people, afraid to venture the discomfort of a vain attempt to crush their way into the room, left the building, evidently disappointed in their de sign to get a peep at the fair advocates of the rights of crinoline—thereby saving the entrance fee of one dime.

The platform was crowded with enthusiasts in the doreom and in the corridors, vainiy endeavoring to displa itself within. It assumed various shapes, from the sum

the lobbies.

At seven o'clock Miss Susan B. Anvirony, a quiet looking and somewhat intellectual lady of forty, or thereshouts plainly dressed, and spectacled within, took the Chair amid much crushing, noise and confusion. She introduced a

as they did not manifest the commonest respect due to wo man, whether fanntical or philosophical, protected or un protected.

Miss Anniony, introducing Lucretia Mott, said that she hoped the audience would be silent and hear the pionose of the movement, Mrs. Mott, of Philadelphia.

Mrs. Morr commenced by expressing her sy manity with the large number of people who wave compelled to stand it consequence of the smallness of the room. She con gratulated them on the growing prospects of woman's rights, and she was glad to inform thom that, at a most ling of the Young Mon's Christian Unica, held that day the young men had consented to accept the co-operation of women. (Symptoms of satisfaction, and a cry of "quite natural.") When Henry Ward Brecher—(hisses)—first dared to speak in favor of the anti-slavery cause, he was met with great opposition; but when he recently appeared in the Academy of Music, and made the sounds of his voice heard in a music that was sweeter and more meladious than that of the Opera, though per haps not so loud nor so screaming. (Laughter.) There were noble men, and educated men, who sympatims with his teelings and applauded his words. It is was what must come out of the agitation for woman's rights When Mr. Garrison, some years ago—(Here there was such a terrible hooting and yelling that no cannibal crew discouseing boiled missionary on their midnight barboause could have been less fercotous, and at which there were cries for "Phillips.")

Miss Anthony and they had a programme of speeches and the audience must submit to it. Mr. Pullips woold not speak until after Mrs Antoinette Brown had addressed the audience. (Cries of "Brown!" Mrs Morr confused to advance several asguments neither very fresh nor very forcible, in favor of her subject, and was listened to with a moderate degree of respect to her age, impressive preseace and manifest senecity.

ject, and was listened to with a moderate degree of respect to her age, impressive preseace and manifest smeetity.

Dr. ANDONETTS BLACKWELL BROWN spoke of the practical injustice of ascerting that women were mentally inferies to men. There were no laws that established this assertion, and whatever inferiority has been exhibited in women, when compared with men, arose more from the difficulties thrown in their way than from any other cause Either women were weak by nature, law or condition. She was prepared to show that the latter cause was the true one. She then recilled the grievances unior which women are said to labor-now so well known to every body—and demanded for her sex a legal and perfect of the continuous states of the decleration of women. "Shakspere is my demi-god, but would not wish to marry him," said a female critic; and here she laid open her brain to the realpel. A father's ittle daughter came fondly to her parent, and smilling in his face, the first expression she heard was, "Ab, my child. I wish you were a boy." The boy child was dead and the girl hoped to come in its place in the affection of the father. (Laughter.) You laugh—but you laugh because you cannot estimate true nobleness. But the girl never forgot those words. They dwell in her heart, and from that time she determined to be a boy and to become the comfort of her father. Boys studied Latin—she die so too. In short, the lady showed that the girl became by carnest sindy, a proficient in every branch of learning. There is now, too, a venerable man, whose daughter is wife and mother, and more than of age to speal for herself, and yet she was decied those rights which belonged to her in all those poeitions. That father through a false policy, would have her keep allence and not assert those rights. She would not twine garland around the brow of that noble woman, and why skould any form of human intellect be opposed? Ould you cannot extend to not was a transparent so thail are to bay and power enough to go up to the Mania of Olives and pr